

# COMMON GROUND



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PATRON: HER MAJESTY THE QUEEN

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## Cover Photograph

The Chief Rabbi and Mrs. Brodie being received by the Archbishop of Canterbury and Mrs. Fisher at the Lambeth Palace Garden Party on June 12th.

(Photo: Jewish Chronicle)

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*Signed articles express the views of the contributors which are not necessarily those of the Council of Christian and Jews.*

## Anglo-Jewry since the Resettlement

ISRAEL FINESTEIN

*In this article Mr. Israel Finestein outlines the history of the Jewish community in England during the last 300 years. Mr. Finestein is a member of the Bar, and has for many years taken part in meetings arranged by the Council of Christians and Jews. He recently addressed the Annual General Meeting of the Hampstead branch of the Council.*

THE FOUNDERS of the modern Anglo-Jewish community were Sephardim, that is Jews of Spanish or Portuguese origin. The name by which they are known is derived from the Hebrew term for Spain. Early in Charles II's reign there were about thirty Jewish families—all in the vicinity of the City of London—and their communal life centred on the Synagogue in Creechurch Lane which had been founded in 1656. Most of the Jewish householders were merchants, some of them operating substantial shipping concerns. The goodwill of the gay monarch and of his dour brother and successor, James II, fortified their confidence. Unlike almost every other Cromwellian settlement, the re-admission of the Jews was not undone after the Restoration. Charles and James publicly acknowledged their freedom of worship and withstood certain attempts of disaffected agitators to secure their exclusion.

Immigration of Jews increased, notably after the accession of William III in 1688. By the end of the century the population of Anglo-Jewry approached 1,000. The Synagogue was too small for its purpose. In 1701, there was erected a new bethel in Bevis Marks

which still stands and is the oldest Jewish sanctuary in the land. The Quaker builder refused to profit from its construction.

### **Eighteenth century immigration**

During the eighteenth century the Jewish community increased beyond 20,000. A small proportion of the community even before 1700 consisted of Ashkenazim, that is Jews of Central and Eastern European origin. They were so called on account of the Hebrew name for Germany. They had set up their own Synagogue in 1690 in Duke's Place, which later acquired the title of Great Synagogue. This Synagogue was rebuilt more than once on its original site, and in its 1790 form was the "cathedral synagogue" of the Ashkenazi community until its destruction in an air raid in 1940. The eighteenth century witnessed a continuous immigration of Ashkenazim, who soon greatly outnumbered the Sephardim. The accession in 1714 of George I, who was the Elector of Hanover, encouraged the entry of German Jews into his new kingdom. Waves of persecution in Europe—in Bohemia in 1744 and in the Ukraine in 1763, in particular—impelled many to seek a new life in the freedom and the stability of prosperous England.

The intervention of George II made a crucial contribution towards the revocation of the oppressive edict in Bohemia in 1745. Under that edict Bohemian Jews were to be forcibly exiled from their native land. This British intercession was a forerunner of many similar episodes in later generations. From an early date in their history, the Jews of England did not hesitate to seek the aid of their Sovereign or his Government in the interests of threatened or oppressed Jewries abroad.

### **The pedlars**

Apart from a few notable exceptions, the large mass of Ashkenazim in the eighteenth century were poor and their typical trade peddling. Some of these pedlars rose quickly into small shopkeepers and some into prominent tradesmen. It was the Ashkenazi pedlars who from about 1740 founded the modern provincial Jewish communities. Trafficking their wares along the country lanes of England, especially in the areas around the ports and market towns, many of them settled in these cities, which would then become their bases for trade in the environs. By the end of the eighteenth century, there were organised Jewish congregations in all the principal cities of the



JEWISH PEDLAR OF 1820  
(From the Collection of A. Rubens)

realm. They all accepted the spiritual leadership of the Rabbi of the Great Synagogue in London, who was beginning to be known as the Chief Rabbi.

During the French wars at the end of the eighteenth century, Jews enlisted in the armed forces and were encouraged to volunteer by their religious and lay leaders. Prominent among the Government's financiers at that time were the brothers Goldsmid (whose father had arrived from Holland in the mid-century) and N. M. Rothschild,

who came to Manchester from Frankfurt in 1798 and who settled in London in 1805.

One of the earliest self-appointed tasks of the Synagogues was to provide for the education of the young and for the relief of the poor. Classes in Jewish religious and in elementary secular education were attached to the Synagogues in Bevis Marks and Duke's Place. Funds were established for aid to the sick, the fatherless and the needy. Some of the charities set up in the eighteenth century still survive. Out of the classes attached to the Great Synagogue there grew in 1817 the famous Jews' Free School in which, by about 1900, as many as 3,000 boys and girls were receiving religious and secular education. This was the largest elementary school in the country and was maintained by the Jewish community, in particular by the Rothschild family. The school was destroyed in an air raid in the Second World War. Other schools of a similar nature were founded in the nineteenth century in diverse parts of London and in a number of provincial centres.

In 1859, separate charitable efforts of the Ashkenazi Synagogues in London were amalgamated to form the Jewish Board of Guardians. The Board—which was a model followed by Jewish communities outside London—not only provided poor relief in cash and kind but encouraged the apprenticing of youths and offered medical services to the sick. It was preventive as well as palliative.

### **Migration of refugees**

The services of the Board were of special value at the time of the great Jewish immigration from the Russian Empire after 1881, in the course of severe Jewish persecution in the territories of the Czar. Immigration had been incessant in the nineteenth century, but it was a trickle compared with the massive migration after 1881. A Jewish community of 60,000 Jews in 1880 increased to 250,000 by about 1914. The institutions of the Jewish community, notably the Board of Deputies (the representative body of Anglo-Jewry, which dates at least from 1760), the Chief Rabbinate, the United Synagogue (which was a union of the Ashkenazi Synagogues in London and was constituted by statute in 1870) and the Board of Guardians, were powerful agencies in the process of weaving the new community into the life and ways of the old.

The tens of thousands of Central European immigrants who fled to this country from Hitler's frenzy in the 1930's—a middle-class



immigration and in that respect unlike the Russian immigration of post-1881 which was largely a working-class immigration—enriched Anglo-Jewry by their scholarship and organizational talent. Anglo-Jewry, more than 300,000 strong in 1933, has absorbed the newcomers in all the facets of its life.

The theological position of the United Synagogue has been described as one of "progressive conservatism." To its left stands the Reform community, whose parent Synagogue was established in the West End in 1842. Further to the left are the Liberals, the prime architect of whose congregation at the turn of the century was Claude Montefiore. To the right of the United Synagogue there arose in 1887 the Federation of Synagogues which was a loose union of a large group of East End congregations consisting of recent immigrants. To the right again, there was founded in 1926, by Rabbi Dr. Victor Schonfeld, The Union of Orthodox Hebrew Congregations.

### Political emancipation

The onset of the immigration in the closing decades of the last century was preceded by the political emancipation of the Jews. No ghetto had been instituted in England. Social emancipation—freedom of movement and of vocation (within limits), free access into society (both "high" and "ordinary") and participation in the literary and artistic life of the country—was a feature of Anglo-Jewish life by the middle of the eighteenth century, and in certain respects was concomitant with the resettlement. But municipal office, Parliament and office under the Crown were closed to Jews. This exclusion was tolerable for so long because in so many other ways Jews were emancipated. The history of the political emancipation of the Jews between 1830 and 1871 is intimately identified with the careers of Sir Isaac Lyon Goldsmid (the first Jew in England to receive an hereditary honour—a baronetcy in 1841 for his public services and philanthropy, notably his crucial role in the Foundation of London University), Sir David Solomons (who fought his way by argument and force of character into the Shrievalty, Aldermancy and Lord Mayoralty of the City of London—the first Jew to hold those offices) and Lionel de Rothschild (the first Jew to be elected to Parliament—and four times re-elected by the City before he was at last allowed to take his seat). Notable among the protagonists of emancipation were Daniel O'Connell (the architect of Catholic

emancipation), Macaulay (whose speech in 1833 put the case in a form which was never excelled), Richard Whateley (Archbishop of Dublin), Sir Robert Peel (whose Act of 1845 opened all municipal offices to Jews), and Gladstone (who opened his career as an opponent, but who in this matter as in others, matured into liberalism). In 1858, Parliament was opened to Jews and in 1871 the first Jew held Government office. The Liberal Party was mostly in favour of the emancipation. The Tory Party was mostly against it, and in this respect Disraeli and Lord George Bentinck, who led the Party in the Commons, were out of tune with the rank and life of their back-benchers.

The true justification of the progressive emancipation of the Jews since their return in the seventeenth century is not to be found in their remarkable contribution to so many phases of national life. The justification rests in the morality of allowing religious minorities all the opportunities of citizenship. The Jews were the last of the religious minorities to receive the fullness of those opportunities. That is why their story is an important part of the history of liberalism in England.

## A World Survey of Group Prejudice and Tension

SYDNEY COLLINS

*Dr. Sydney Collins, of the Department of Social Anthropology, University of Edinburgh, contributes the second background paper for schools conferences on "Race, Religion and Colour."*

**A**S MODERN means of communication bring the peoples of the world into closer contact, we become increasingly aware of the tension and conflict disrupting human relations and dividing peoples. The causes of these group oppositions are complex but often are rooted in prejudice based on differences in race, culture and religion.

People opposed in these ways are sometimes brought into contact through migration. For instance, migration in the main accounts for the variety of races and cultures which have met in the Americas, Africa, Australia and New Zealand, South East Asia, etc. Sometimes the migrants come as conquerors, administrators, colonisers, traders, missionaries or labourers, and as permanent or temporary



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residents. In some cases, the groups fuse; in others, they stand apart, maintaining their traditional ways of life, marrying within their own group and avoiding close relationship with one another. But peoples of the same race and nationality are sometimes divided on matters such as religion and politics.

### **Africa**

To begin our brief survey of the areas of group prejudice and tension in the world today, we will consider Africa. In Africa will be found varying degrees of racial and cultural intolerance, determined largely by the differing attitudes towards Africans on the part of European colonial powers and white settlers under whose domination most of the African continent has come. Two very important points have emerged from studying race relations in Africa. The first relates to the number of European settlers and the second to the interest of these settlers in African land. Where there are permanent white settlers, the larger the number, the keener becomes the competition with Africans for land, with an attendant worsening of race relations.

The French control large areas of Africa, north and south of the Sahara. French colonial policy is paternalistic and tolerant in racial matters. Political representation is extended to Africans who sit in the French metropolitan chamber. As yet there are few signs of disruption in this paternalistic system in French territories south of the Sahara. But in French North Africa, the Arab population have resorted to force to achieve political independence. The conflict has arisen from feelings of discontent among the Arab population because of the higher standard of living and greater degree of political representation enjoyed by the French settlers. The situation is further aggravated by the difference in culture and religion between the two peoples, the Arabs being Arabic speaking Muslims and the French being Christians.

### **Belgian and Portuguese colonies**

In the Belgian territory, political control is centralised in the mother country from which their African colonies are directly administered. Africans are not allowed to share political responsibility and even political discussion is not encouraged. The education of Africans is limited to training in manual skills. Social mixing between Africans and Belgians is not encouraged.

The Portuguese, like the Belgians, administer their territory directly from the mother country and withhold political power from Portuguese settlers and Africans alike. The Portuguese also discriminate between "tribal" and "westernised" Africans. The latter are composed of Africans who are converted to Christianity or who are literate and to those of mixed blood. These are given Portuguese citizenship and in a large measure share the political rights and privileges of white Portuguese. On the other hand, the tribal Africans are rigorously kept in a subordinate position.

### **Varied picture in British Africa**

In the British and South African territories, the situation varies from one approaching harmonious race relations in West Africa, becoming increasingly less tolerant in East and Central Africa, to one of extreme racial intolerance in South Africa.

A unique racial situation has developed in British West Africa in which for Africans there have been remarkable cultural changes, educational advancement, economic prosperity and political achievements. But here, there is but a small number of Europeans and they are only temporary residents, serving as missionaries, government servants and representatives of firms. Europeans are prevented by law from owning land, and permanent white settlement has been discouraged through unfavourable health conditions. Although most West Africans live in a tribal setting, with the introduction of Western education and skills, Africans are developing a new society of their own in adapting the traditional forms to the new. The Gold Coast and Nigeria are at present on the verge of gaining full political independence.

### **East African contrasts**

In British East Africa, a tolerant racial situation exists in Uganda, where as in West Africa, the Europeans are few and temporary residents. Africans are in control of the land, and the large Indian minority are mostly traders and skilled workmen. Increasing political control is being given to Africans. A contrasting situation exists in Kenya where 35,000 white settlers control most of the land, much of which is unused, and exercise economic and political dominance over five million Africans and 100,000 Asiatics. African discontent over this situation has resulted in acute racial tension culminating in the Mau Mau outbreak.

Political control recently has virtually passed from Britain to the European minority in British Central Africa. Here the colour line is sharply drawn, and particularly in Southern Rhodesia, race relations are strongly influenced by the racial policy in neighbouring South Africa from which many Rhodesian white settlers have come. Africans enter European concerns mostly as unskilled labour and have little if any influence in political affairs. Migrant labour is characteristic of the area with Africans moving from their tribal settlements to work in wage earning occupations. Most Africans in Northern Rhodesia and Nyasaland still have roots in the land and have preserved some features of their own tribal society. But in the urban and industrialised areas such as the copper belt rapid changes are taking place in the African way of life. Through organisations like Trade Unions, Africans are operating with increasing pressure against discriminatory practices.

### **Apartheid**

It is in the Union of South Africa that we find the most extreme form of group intolerance. The five ethnic groups in the society are at variance in one way or another. Among the white section of the population the Afrikaans-speaking descendants of the Boers are at variance with the English-speaking Anglo-Saxon descendants. The non-white section of the population is predominantly Bantu but there is a substantial proportion of Indians and Cape Coloureds as well. The policy of the Union of South Africa is to maintain indefinitely white supremacy as set out in "Apartheid." Apartheid is based on fear of the numerically superior Bantus becoming a threat to the dominant economic, social and political position now held by the whites. Apartheid is therefore designed to enforce complete residential and social and part economic separation between white and non-white. Non-whites would be segregated in areas where they would develop their own institutions under the suzerainty of white South Africans. In recent years, the political rights of non-whites have tended increasingly to diminish and race relations to deteriorate.

### **The Americas and the West Indies**

Turning to the new world, we find that in North America, the Canadian problem is a cultural and religious one, while in the U.S.A. the problem is primarily a racial one. In Canada, French-speaking Catholics are at variance with the English-speaking

Protestant population. But the opposing segments are in the main confined to separate provinces and consequently oppositions that could lead to overt conflict are for the most part avoided.

Group antagonism is a more serious problem in the racially and ethnically mixed population of the U.S.A. Prejudice against racial and ethnic groups is one of the most common causes of discrimination although intolerance of communist groups has recently manifested itself in "McCarthyism." Jews, Chinese, Japanese and Puerto Ricans suffer the effects of discriminating practices but Negroes are the principal targets.

The Northern states have shown a more liberal attitude towards Negroes than have the Southern states. In the South, racial discrimination takes the form of a "caste" system and segregation is backed by rigid conventions, force and state laws, although disapproved by a large number of American citizens. Whites have a virtually complete monopoly of political power and the control of justice as well as of social and economic privileges. However, the pressure of public opinion from within as well as outside the U.S.A. is increasingly changing the pattern of race relations and the recent verdict of the Supreme Court ordering the racial integration of schools and universities is one of a number of moves in this direction.

### **Group mixture**

In Central and South America and the West Indies, race relations have taken a different form from the U.S.A. Throughout the area, the mixture of various cultural and racial groups is a continuing process. The result is a wide range in physical appearance in the population, new cultural forms and much tolerance of differences. The mixture ranges from mostly pure Spanish in the Argentine to a thoroughly mixed group of Negroes, Amerindians and Portuguese in Northern Brazil and West Indians of varying shades composed of Asiatics, Negroes, whites and "mixed bloods." Social value is often attached to the shade of a person's skin, the lighter being higher in the social scale. But this is by no means always the case and a person with ability and personal worth, irrespective of his colour, is not debarred from attaining high economic, social and political positions, both locally and nationally.

For the different trends race relations have taken in the U.S.A. on the one hand and in Brazil and the West Indies on the other, a complete answer has not been found. However, some very plausible

suggestions have been made. In the early stages of European settlement in this area, the absence or shortage of European women resulted in the men marrying or cohabiting with Amerindian and Negro women. In Brazil, the plantation system also was operated on patriarchal lines in which slaves and later labourers were treated as members of their master's household.

#### **Australia and New Zealand**

The impact of large numbers of Europeans with their advanced culture on the primitive Australian Aborigines had a shattering effect on their tribal life. Today there are remnants of Aborigines and mixed bloods who are banding themselves together to demonstrate their social solidarity against white Australians. Australia prevents the immigration of non-whites through fear that an influx of Asiatic immigrants would present racial and cultural problems.

In New Zealand, whites and Maoris have developed a more harmonious relationship. There is no colour bar as such and there are some mixed marriages but there is a colour consciousness with a tendency for the Maoris to have an increased sense of separateness and solidarity so as to retain much of their traditional way of life.

#### **Asia and Europe**

The geographical position of Burma, Malaya, Indonesia and Indo-China at the cross-roads between India and China, and the period of colonial control by Britain, France and Holland, have created in this area, large size minority groups. Chinese, Indians and Eurasians, which are the principal minorities, differ not only in economic interests and political affiliations but also in religion and custom both among themselves as well as from the indigenous population. There is a tendency for conflict to develop among these ethnic groups as the territories advance towards or attain political independence.

The Chinese are the largest and most widespread minority in this area. They group themselves in organised communities which are regarded by the indigenous peoples as "little Chinas" because they follow their traditional customs and beliefs, marry within their own group and maintain strong family and political ties with China. Their aloofness, coupled with their economic prosperity have won them the resentment of the indigenous peoples.

Before World War II, the Indians dispersed in South East Asia showed little interest in politics, being mostly estate workers. But



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with the coming of political independence to India and Pakistan, these immigrants tend to choose the citizenship of their motherland to which they give loyalty rather than the country in which they live. Like the Chinese, they marry within their own group and follow their own customs, and like them, too, are resented by the local people.

### **Eurasian attitudes**

The Eurasians are found in small communities which identify themselves with the Europeans in religion and way of living, but are not accepted by them and at the same time are resented by the indigenous people. Where they are given the choice between local citizenship and the citizenship of the European power, they tend to choose the latter as is the case in Indonesia where 89 per cent choose to remain Dutch citizens. In Malaya, they stand aloof from the Asian people who in turn tend to despise them.

In the Hawaiian Islands, as in Brazil and the West Indies, a remarkable amalgamation of different races and cultures is taking place. The population includes Europeans and Americans, Chinese, Japanese, Koreans, Philipines and Negroes as well as Hawaiians. Buddhists, Confucians and Christians follow their respective faiths. Racial mixture is prevalent. From the beginning of the nineteenth century immigrants to the islands began to marry native women, some of whom were of high rank and wealth. Traders, plantation owners, missionaries and later the Americans who have taken over these islands found it imperative to treat the native peoples with respect and tolerance. Although the traditional American attitude towards race relations has introduced subtle forms of discrimination into the society, racial and cultural harmony is still maintained.

### **Muslim, Chinese and Hindu cultures**

The continent of Asia contains three main ways of life. Of these Islam is both a religious creed and a way of life affecting material culture and social custom. It is essentially theocratic but Muslim rulers have shown marked tolerance not only for people who differ from themselves physically but also for people who profess other creeds. The Chinese who in the past were contemptuous of other people's cultures showed no marked intolerance of other Asians whose physical type differs from their own. Increasingly, they have accepted Western standards of value. The Hindu society was, until recently, organised in a series of tiers or castes from which there was



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no escape in the current incarnation and between whom there could be no intermarriage. The present constitution repudiates this ancient device of rigid social division, but some tension between castes still survives.

Tension between Indians and Pakistanis is based on religious and cultural differences rather than on race, and has taken on a political character as well. Under British rule, Muslims and Hindus lived side by side in neighbouring villages or as a Muslim quarter in a Hindu village. Each group differed from the other in religion, philosophy, dress and diet. When the transfer of power became imminent, each group began to fear domination by the other and tension grew.

Partition made two states of one but large segments of Muslims and Hindus are still dispersed in the other's territory and from time to time conflicts flare up between local groups or along the borders of the two states.

### **Conflict in Palestine**

The conflict between Jews and Arabs in Palestine is predominantly a political issue, but its roots penetrate more deeply to differences of culture, religion and race. The Jews have always regarded Palestine as their traditional home and the prejudice and persecution they have suffered from Christians and non-Christians at various times and in many countries, have tended to strengthen their determination to establish a state of their own. But in Palestine, there is a clash of interest between Arabs and Jews over territory, culture and religion. Moreover, the Arabs fear expansion of a technically efficient and progressive Western neighbour.

In the Soviet Union, while racial intolerance is discouraged and racial discrimination is punishable by law, there used to be prejudice against religious groups. But a more liberal attitude is now being taken towards religious sects. In the rest of Europe there are certainly tensions from group prejudices. But except for the coloured people in Britain, these prejudices are of a national, cultural, religious and linguistic kind rather than racial.

In conclusion, our brief survey suggests that group prejudice tends to lead to tension arising from intolerance, separateness and the desire of one group to dominate others. Moreover, group prejudices of one kind or another are today at the roots of many national and international conflicts.

## A Coloured Man Looks at England

CHARLES WARD

*Mr. Charles Ward, whose home is in Trinidad, has been living in England for some years. In this article he gives his impressions of the way in which coloured people are received in this country.*

*Mr. Ward is a Lecturer and Writer, and a participant in the Trio Teams of the Council of Christians and Jews.*

I AM FREQUENTLY asked for my views on race relations in Britain. People want to know for instance, as I am one of many thousands of West Indians who arrived here since the last war, whether I am affected by a colour-bar. There are so many well meaning English men and women, who read and hear of the attitude of White South Africans and some White Americans towards their black brethren; they genuinely sympathise with these members of the human family for the rather unchristian attitude adopted and the policies applied towards them. Many openly condemn the apartheid policy of the South African Government, and the Jim Crowism that still persist in some of the Southern States of America, but it is only in recent times the question has arisen as it affects Britain.

The truth is that although for many years there have been colonies of coloured seamen in some of Britain's leading ports, there has never been anything like the large number of coloured people that there are living in Britain today. There must be seventy to eighty thousand coloured people in Britain, of whom fifteen to twenty thousand are students of one category or another, the remainder being migrants mostly from the West Indies since the end of the last war, and from Africa, India and the East. The question is, has this sudden influx of people who are different at least in colour, and who in many cases are being seen by many English people for the first time, brought about a colour-bar, discrimination, prejudice, indifference or intolerance? First of all, let us remember that most people in the world, and I mean in the world, have a smattering of racial prejudice.

The absence of open discrimination or legalised segregation does not in itself mean that there is an absence of false and injurious notions with regard to other racial groups. Many people in Britain have for years read and heard of the Negro as having a different and perhaps inferior type of civilisation. Because they are black, these thoughts and myths have been nourished in the subconscious, and by anxieties such as about what would happen



**"JESUS AND HIS MAMMY"**

*Ivory sculpture by Namba Roy, a West Indian artist living in London*

if the present-day full employment became a slump, and Negroes accepted jobs at lower rates. It is chiefly because of these anxieties, and of the arrogance of a few who know better but are too inflexible to change their attitude towards other racial groups, that coloured people sometimes experience difficulty in obtaining satisfactory housing, and, before there was full employment, satisfactory jobs. In the strictest sense there is no colour-bar, but the stereotyped stories and impressions about coloured people are hard to remove.

Fortunately the educational value of the work being done by organisations such as the Council of Christians and Jews has been so effective, that changes are today taking place. The task however is by no means easy, for although superstitious and ill-informed thinking is a cause for racial prejudice, disharmony between persons of different racial origin is the direct result of a repugnance developed in people of one race or colour towards those of another race from early childhood, and almost unconsciously. Children are inclined to adopt the attitudes of their parents in the home or teachers at school and they develop the same emotional reaction as those in charge of them. If their parents and teachers believe that Negroes are unclean, it is natural for them to grow up with the same feeling. Happily, there is an increasing number of parents and teachers of progressive thought, who are taking a hand in the task of inculcating Christian ideas in the minds of their young wards, about people of other races.

#### **Hopeful Outlook**

This indeed augurs well for the future, and one can safely say today that any semblance of a colour-bar has greatly diminished. This does not mean however that all is well for as long as ignorance and arrogance remain, there can be no room for complacency. Britain has a function to fulfil to the rest of the world, by leading the way in better human relations. What has been achieved is not as important as what remains to be done. The Church, voluntary organisations, and individuals, have all done, and continue to do a great deal; relations between English people and coloured are better than they were say five years ago; but this is still not good enough: they must be even better. My faith for the future therefore rests with the young people of this country, for they are the answer to sound relations between members of God's family. If the young generation maintains the present trend, which I am confident it will do, much should be accomplished by the end of the next decade or so.

We coloured people have a great challenge before us, but the task of those of us who are responsible, easily adjusted, and willing to show English people that we are not what they think us to be, is made no easier by the sensational approach of the Press, which is inclined to give undue publicity to any example of a misdemeanour perpetrated by a coloured person. This is unfortunate,

and can only lead to the bitterness and hatred that discrimination breeds. If on the other hand, each of us would assume the role of ambassador for our respective people and country, by being at our best at all times, and in all places, even in the face of all the handicaps, indifference and barriers we encounter from time to time, we might well be on the way to a "new look" in race relations in Britain.

## Christian-Jewish Friendship in France

JAQUES MAUDALE

*M. Jacques Maudale, President of the Executive Committee of "l'Amitié Judéo-Chrétienne," reviews the aims and work of the French counterpart of the Council of Christians and Jews. This article is a shortened translation of M. Maudale's recent article in the newsletter of "l'Amitié."*

SINCE the Liberation, that is, for over ten years, *l'Amitié judéo-Chrétienne* has been continuing the task it has set itself, and although there have been difficulties, there have also been some valuable results. It is not concerned with the direct combating of antisemitism, but with bridging the gap which through twenty centuries has grown between Jews and Christians.

We must first of all fight against our mutual ignorance. If Jews and Christians knew one another better, they would have greater love for one another. I am not here speaking only of personal relationships, which chance may bring about, and which may be excellent. At all times there have been friendships between Jews and Christians. But what is needed is that the Christian should have a better understanding of the Jew as a Jew, and that in the same way the Jew should have a better understanding of the Christian. Then the Christian would love and respect the Jew, not "although he is a Jew," but "because he is a Jew," and vice-versa.

That is what we really mean by Jewish-Christian friendship; it is, I believe, a new point of view, and one to which we must hold with all our strength. Each section and each member of *l'Amitié judéo-chrétienne* must ask himself what he has done to further this mutual drawing together.



We must however emphasise that drawing together does not mean merging, still less converting. There is no question of the Christian becoming a Jew or the Jew a Christian. Each will continue to be what he is, and I will go so far as to say that friendship between the two cannot otherwise exist. Friendship indeed postulates a relationship between two people, and two people who are different.

### **Diversity and affinity**

But there must exist an affinity between these two. Diversity and affinity are the indispensable conditions of friendship. And where better should we find this common ground than in the Old Testament which we share? To read the Old Testament together, and together to meditate upon it and rejoice in its heroic characters, is one of the essential tasks of *l'Amitié judéo-chrétienne*. We have persevered in this study of the Bible, and we must continue in it, and even perhaps devise new methods of approach to it. We must also work for a better knowledge of the Bible, on the part of those who are of a different faith from ourselves, but who share with us a civilisation whose sources are found not only in classical antiquity, but also, and equally, in Biblical antiquity. If the efforts of *l'Amitié* resulted in the inclusion of Biblical study in the syllabus of our secondary education, it would have accomplished one of the great aims for which it exists.

But we must go further, and tread ground which at first sight appears more delicate. What divides us is a matter of common knowledge. Over a long period of time, Church and Synagogue have gone their separate ways, not without various kinds of contact, which were not always hostile. It is equally our task to survey the ground thus covered during the past 2,000 years, which have seen the development of the spiritual outlook of both Jew and Christian. It is here that our mutual ignorance is often complete, and it is here also that we have a veritable treasure to share.

### **A common charter**

Nevertheless the activities of *l'Amitié* cannot be confined to studies and comparisons. We must also reach conclusions which can be put into practice in our daily lives and in our religious behaviour. The "*Ten Points of Seelisberg*"\* are our common

\* The report of an International Conference of Christians and Jews held at Seelisberg in 1947. See *Common Ground*, Vol. IV No. 2.



charter in this respect. We must see to it, as far as in us lies, that they are faithfully observed. The action which is being taken to reform certain points in the teaching of the catechism is of first importance. This task will need to be continued unremittingly, for it is a lengthy one, and we should deceive ourselves if we believed that in a short space of time we could destroy the last traces of so long established a misconception. We shall need great perseverance.

And vigilance too. Not a year passes but some Press article or stage play, often quite unintentionally, threatens this friendship which we are striving to maintain and strengthen. When the writers have neither desired nor foreseen the harm they are doing, it is only necessary to draw their attention to it for suitable modifications to be made. Otherwise it becomes necessary to denounce them.

### Essential friendship

Much more still needs to be done. Our numbers are still too small; they would be much greater if we could gather around us all those who are in sympathy with our activities. But the most important thing is to maintain and strengthen this friendship which unites us, and which is our essential strength. Let us not be drawn into unworthy or unimportant disputes, let us not stray into futile discussions, when an immense common task awaits us. Let us rather realise that we are witnesses, unworthy indeed, but nevertheless witnesses to the God whom we worship in common.

The great tribulations which we have suffered in the past have drawn us together, and they are the very foundation of our friendship. If we wish them to bear full fruit, but at the same time never to be repeated, we must feel ourselves to be as indispensable to one another in peaceful times as we were in the days of hardship; the more so because in this world there is never absolute and final peace.

Peace can be founded only upon love. This love is neither the prerogative of Jews nor of Christians. It is the commandment which is common to both, and which both must help one another to fulfil more faithfully day by day, in words and in deeds. If *l'Amitié judéo-chrétienne* teaches us to love one another more, it will have accomplished its vital task, and there will be a change of heart within us and among us, even though this may not be apparent to a casual observer. I shall not say that *l'Amitié judéo-chrétienne* continues its work: it is only at the beginning.

## At Lambeth on June 12th

**A** THOUSAND guests were received by the Archbishop of Canterbury and Mrs. Fisher at the Garden Party at Lambeth Palace on June 12th, in honour of the Tercentenary of the Resettlement of the Jews in the British Isles. Beside the Archbishop stood the Chief Rabbi and Mrs. Brodie, who were later in the day to fly to the United States.

There had been some doubt about the weather. England's drought had broken a week before, and through Monday night there had been storms and torrential rain. Except for a very few spots of rain during the afternoon, however, and some dark clouds, Tuesday was fine and warm. But many guests took the precaution of bringing raincoats and umbrellas.

Among the many distinguished people who were presented to the Archbishop were the Rt. Hon. R. A. Butler, representing Her Majesty's Government, Viscount Samuel, President of the Tercentenary Council, Lord Cohen, a Vice-President of the Council of Christians and Jews, and many other men and women widely representative of both the Christian and the Jewish communities in this country, including well known figures in business and professional life, in civic leadership, in education, in the arts and sciences, and, of course, in Church and Synagogue.

In the Great Hall of the Lambeth Palace Library, beautifully restored after the bomb damage it suffered in the last war, a special Exhibition had been prepared showing the history of the Anglo-Jewish community, its ritual and worship, and the co-operation between Jews and Christians in Biblical study. The Exhibition was a popular feature of the afternoon, and it was here that the whole company assembled at 5 o'clock to see Lord Samuel present the Archbishop with a special medal to mark the occasion.

### Presentation to the Archbishop

Mr. R. A. Butler, who opened the ceremony, said it was a particular pleasure to him to have the honour of introducing his old friend Lord Samuel. "If all politicians took to philosophy as he has done, then indeed we should be well governed. And if all philosophers maintained their good health, their spirit, and their humour like Lord Samuel, then we should indeed all be happy people."

This Garden Party, said Lord Samuel, was the last of the main ceremonies that had been held in commemoration of the Tercentenary

of the re-admission of the Jews to this country. Previously there had been a religious service, an historical exhibition at the Victoria and Albert Museum, a national broadcast, and a Guildhall Banquet. "My own long life," he continued, "has covered nearly one of those three centuries!" On behalf of the Tercentenary Council, he took the opportunity to thank the Archbishop of Canterbury, and Mrs. Fisher, for their most kind hospitality.

"Dr. Fisher has always regarded the Council of Christians and Jews and its objects as of great importance, touching as they do the roots of our national life. He has by so doing given a lead to all the other Churches in this country, he has given guidance to public opinion throughout the land, and he has therefore helped to create that friendly atmosphere throughout the country, from the Queen, our Patron, to the whole nation, which has made this celebration the remarkable success that it has been. One cannot but contrast this state of things with the treatment meted out to the Jews in this country in other centuries, and in this century in other lands. As the Archbishop wrote in an article in the special number of *Common Ground* which the Council printed in commemoration of this Tercentenary, there is now prevailing a deep spirit of friendship. That this should be so is largely due to his own efforts, and it gives great pleasure to me in this final ceremony, ending my functions as President of the Tercentenary Council, to ask the Archbishop to accept a medal which has been struck in honour of these events. 1956 here and now is joining hands with 1656."

#### **Dr. Fisher's reply**

Replying to Lord Samuel, Dr. Fisher said that he thought this final event in the celebration of the Tercentenary had been a very remarkable occasion and he was very pleased that it should have been held at Lambeth. He believed the work of the Council of Christians and Jews was at the very heart of one of the greatest problems of the civilisation, or uncivilisation, in the midst of which we live. The Council had flourished because it had never been content just with toleration. Toleration was good, but it was a word already out of date. "It is a very negative and neutral word. It means putting up as best you can with other people and leaving them to themselves. It is better than other possibly hostile relations, but is a very small advance towards the true goal of mankind as a family under God. Let us by all means preach toleration and live it. But do not let us



### THE PRESENTATION MEDAL

*The Medallion to commemorate the 300th anniversary of the Resettlement of the Jews in Great Britain, designed by Paul Vincze, which was presented to the Archbishop of Canterbury by Viscount Samuel at the Lambeth Palace Garden Party. The rim inscription reads: " ⬠ GAVF. ARCHIEP. CANT. PRID. ID. IVN. MCMLVI "*

think that we have thereby covered the whole of our Jewish or Christian or human duty.

"In human history the next stage after toleration has almost always been a demand for self-determination. Having got your place in the sun you then demand to determine exactly how large that place shall be. Personally I think the word self-determination itself declares its own insufficiency. It is in itself merely another word for selfishness. Self-determination must always be made subordinate to some end greater than itself. If every case in which the word was used had added after it 'self-determination subject to the laws of God,' a lot of problems would change their character at once."

The demand for self-determination sprang from the natural desires of various groups to pursue their own ends; but neither toleration nor self-determination were enough to avoid conflict, said Dr. Fisher. A third word, reconciliation, was needed. We had to find a way of welding different groups into a recognised society, in which people accept one another in a bond of fellowship, of co-operation, and, to use a theological term in its proper sense, a bond of love.

"The Council of Christians and Jews has been reaching out all the time to the true solvent of reconciliation between creeds and races. This is no easy task. It is beset by all kinds of pitfalls. It must be achieved not merely by love but also by witness to the truth.

"So I greet the members of this Council on this great occasion, saying that indeed it is with a deep concern that I have watched and taken my share in the work of the Council. I thank you more than I can say that you should have chosen to give me this medal. May I add that nothing so pleases me as the fact that I have received it from the hands of Lord Samuel. There is nobody who has contributed more to the public life of this country, first in political action and then in political wisdom, and all the time in philosophic calmness and security and peace. To have had this medal at his hand makes me a very happy man indeed."

Thus ended a memorable occasion, the major opportunity for the Christian community in Great Britain to share with its Jewish neighbours in a celebration of the return, and of the continued existence of a Jewish community in this land, an occasion which was honoured by the message of good wishes from Her Majesty the Queen, which was printed in the last issue of *Common Ground*.

## Comment

### STEREOTYPES FROM THE CINEMA

The Government of India has banned the exhibition of films on African subjects which "fail to portray the people of Africa in proper perspective," and "generally concentrate on the primitive aspect of life in under-developed areas" purely from spectacular entertainment angles. In this country we should not want such an extension of our present censorship, but the Indian action reminds us of the way in which unfavourable stereotypes can all too easily be acquired from the cinema. It is not Africans only who suffer. It is not so many years ago that Negroes in American films were always portrayed in servile, sinister, or ridiculous roles; and for many people George Arliss's Fu Manchu is still the typical Chinaman. For it is especially young people whose ideas are formed by the cinema.

Nor is the film the only source of prejudice. Books, newspapers, magazines, the radio, can all play their part. But it is where there is a



graphical as well as a descriptive portrayal that the pictures formed in our minds are most deeply embedded and hardest to eradicate. Children's comics, illustrated magazines, the cinema, and now television, are therefore the greatest source of danger - or of help, for accurate, as well as inaccurate, pictures of people can be drawn. Whatever the position in India, in Great Britain censorship would not be the answer, but neither can we rely on public taste creating a "box office demand" for the best. Unfortunately the public often seems to demand the worst. There is therefore a heavy responsibility on those who provide these forms of entertainment, not to "play down" to the public, however profitable that might be, but constantly to be on guard against any portrayal of people that might add to the all too prevalent stereotypes which form one of the universal bases of prejudice and intolerance.

### THE DUKE'S CONFERENCE

On July 9th the Duke of Edinburgh will open at Oxford the Study Conference on the Human Problems of Industrial Communities within the Commonwealth and Empire, of which he is the prime architect. The Conference is essentially for the younger leaders of both management and labour throughout the Commonwealth and Empire, and its task will be "to conduct a practical study of the human aspects of industrialisation, and in particular those factors which make for satisfaction, efficiency and understanding, both inside industrial organisations and in the everyday relations between industry and the community around it."

The Conference is even more timely than when it was first envisaged in 1954, for today Britain at least is facing the first problems of automation.

It is well that the Conference will not confine itself to a narrow interpretation of industrial questions. Industrial welfare means individual welfare, spiritual as well as material; and among the working papers sent out before the Conference started was one dealing with values and religion. In an age when to the common man it appears that the world is becoming more and more a technician's workshop, it is good to know that those who will be the future leaders of technical processes are concerned with human welfare in its broadest sense. Industry, like agriculture, is a co-operative effort between nature, man, and God. None of the three can be left out of account.



## JEWES IN THE U.S.S.R.

There have been reports in the Press of recent concessions which ease the restrictions on Jewish life in the Soviet Union. A rabbinical college is to be established for the first time since the revolution; Jewish ritual slaughter of animals is to be permitted, and a shop opened in Moscow for the sale of Kosher meat; Jewish restaurants are to be opened; there will be a partial lifting of the ban on the Yiddish language; and some contact between Soviet and Western Jewry will be permitted.

The information at our disposal is meagre and the facts are difficult to check; but we welcome any move towards the re-establishment of a full and free Jewish life in the U.S.S.R. It has been the proud boast of the communist regime that it had done away with antisemitism. There have been all too many indications to the contrary; and indeed Soviet policy might at times have seemed to aim at a situation where there was no antisemitism only because there were no Jews.

Every step towards true liberty for all religious minorities in the U.S.S.R., Jewish, Christian, and others, will be sincerely welcomed in the West; and if the reported concessions have in fact been made, the Soviet leaders have nothing to fear by making them more widely known.

## THE GUILDHALL BANQUET

On May 29th the Jewish Tercentenary was celebrated by a Banquet in Guildhall. The Guest of Honour was His Royal Highness the Duke of Edinburgh, who proposed the toast of the Anglo-Jewish Community. *Common Ground* is glad to be able to print the following extract from His Royal Highness' speech:

"The Jewish community's record in this country is truly remarkable. Every part of our national life has been enriched by their contribution over the years. As statesmen and politicians, in the arts and sciences, in the professions, in business and in commerce, and, of course, in the wide world of entertainment, members of the Jewish community have achieved great things which have left or made a lasting impression. Perhaps the greatest achievement of the community as a whole throughout its three hundred years here has been its success at fitting itself into the life of its adopted country

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and yet at the same time retaining a strong sense of common interest and a reverence for all the best traditions of Jewish faith and culture.

"The community has proved again and again that it has the same interests at heart and same loyalty as its fellow subjects. We are, after all, all one family and we all have the same basic ideas. Perhaps it was not always like that, but now I hope that it will remain like that for ever.

"This year might well be celebrated by the Gentiles of this country also. Three hundred years of tolerance may not be a very long time in the annals of the world but tolerance is not a natural inclination for anybody anywhere; in fact intolerance is never very far below the surface, particularly amongst thoughtless people. We have too many recent reminders of what happens when tolerance breaks down to imagine that there is no further cause to worry. This year Jews and Gentiles of this country alike can thank God that they have come through so many years without a stain on their honour. Intolerance on the one hand and provocation on the other have often tried to make an appearance, but the good sense of both communities has always kept them in check."

## About Ourselves

THE OUTSTANDING event in the Council's life during the early summer was the Garden Party at Lambeth Palace on June 12th. A fuller report of the event appears elsewhere in this issue of *Common Ground*, and here we say only how glad we were to see so many representatives of our Local Councils present. It is impossible to exaggerate the importance of these branches of the Council in the furtherance of the Council's work. A central office in London is all very well and indeed indispensable to the whole development of our purpose; but it is through the officers and members of the local committees throughout the country that much of the real work of the Council is done. In Bristol, Leeds, Manchester, and the rest, no less than in London, Christian-Jewish friendship can be strengthened, and co-operation made into a reality.

The Council is greatly indebted to the many friends who helped to make the Garden Party so successful. The

special Tercentenary Exhibition would have been impossible without the help given by Mr. Richard Barnett, Keeper of the Department of Western Asiatic Antiquities of the British Museum, and Dr. C. R. Dodwell, Librarian at Lambeth Palace. The Salvation Army kindly provided its Central London Corps Officers' Band, under the direction of Senior Major William Davidson. Flowers were donated by members and friends of the Council, and were arranged by the London and Home Counties Association of Flower Arrangement Societies. A company of stewards organised by Miss Alma Roylton-Kisch, saw to it that everyone was made to feel at home, and several Christian and Jewish clergy were on duty as stewards in the Exhibition.

The Council, and indeed its guests, were also deeply indebted to a group of friends who generously undertook to meet all the expenses of the function which, though it was so appropriately

## ABOUT OURSELVES

held under the auspices of the Council, could hardly be a charge on its general funds.

Our one regret was that the limited numbers made it impossible to extend invitations to many of those whom we should have liked to be present. We hope that readers of *Common Ground* who could not be invited will understand our difficulty, and will believe that we did our best to make the gathering as fully representative as possible of both the Christian and the Jewish communities in this country.

THE COUNCIL'S General Secretary has recently spent some time in the Middle East, principally in the Lebanon and Israel. The occasion for his journey was a conference on the Middle East Refugees, convened jointly by the World Council of Churches and the International Missionary Council, to which he went as one of the British Council of Churches' representatives. Following the Conference, he was able to spend several days in Israel as the guest of the Israeli Government. In a future issue of *Common Ground* we hope to give some of his impressions from his visit.

THE LEEDS Council of Christians and Jews recently suffered a severe loss in the death of Mr. Mark Labovitch, who had been Treasurer of the branch since its formation. We are happy to say that the family connection with the Council will be maintained by his son, Mr. Neville Labovitch. At a recent meeting of the Leeds Executive Committee Lady Martin, who is a member of the national executive committee, and Mr. J. L. Barnett were elected as joint Treasurers of the branch, and two Vice-Chairmen were also appointed: Councillor B. Lyons, President of the Leeds Jewish

Representative Council, and the Rev. A. N. Wilson, Moderator of the Leeds Free Church Federal Council. The Leeds Council is planning a special Tercentenary Lecture in the autumn, of which we hope to give more details in a later issue.

A RECORD ATTENDANCE of about 100 people were at the Annual General Meeting of the Bristol branch on May 23rd, when following the official business of the meeting the Rev. Dr. Stanley Frost, Chairman of the branch, gave a fascinating and illustrated talk on the Dead Sea Scrolls which was greatly appreciated by his audience. A special Tercentenary Exhibition of Jewish observances was also arranged during the meeting, the Exhibition having previously been shown at an earlier meeting of the Council when Dr. Eric Mendoza had given a talk on "The Jews of Bristol."

Dr. Frost, who has been appointed to the McGill University, Montreal, tendered his resignation as Chairman of the branch. Our good wishes go with him for his new assignment and our appreciation of his splendid leadership of the Bristol Council of Christians and Jews. Mrs. Robert Courtney also resigned as joint Secretary, and in her place Mr. T. G. Dickinson joined Mrs. N. Sacof in that office.

WE EXTEND our very good wishes to Major W. H. Close on his retirement from the Chairmanship of the Hampstead Council of Christians and Jews. For many years his able leadership has been of the greatest possible help in Hampstead, and we regret that he now feels that he must retire from the active work of the branch; but we are glad to know that as a Vice-President he will still be in touch with the Council. We welcome Mr. Robert Brodman as the new Chairman of the branch.

### WHERE TWO FAITHS MEET

By REV. W. W. SIMPSON, M.A.

The possibilities and limitations of co-operation between Christians and Jews

Price 6d. (Postage 2d.)

THE COUNCIL OF CHRISTIANS AND JEWS

Kingsway Chambers, 162a Strand, London, W.C.2

## Book Notes

### A Rebel at Heart

By Guy Rogers

(Longmans, 16s. 6d.)

"At one time," writes Canon Guy Rogers, "I thought of calling the book *Minority Witness*, but no Irishman born and bred could resist the allure of the present title once it occurred to him."

Here it is, then, the autobiography of an Irishman from Cork who became an Anglican Parson and who from a curacy in Kensington graduated, by way of St. John's Reading, a chaplaincy during the first world war, and the Parish Church of West Ham, to Birmingham, where he served as Rector from 1924 until his retirement in 1945.

A parson's progress! Not perhaps everybody's choice for "something really interesting to read." But let no one hesitate on that account, for Guy Rogers was no ordinary parson! A bit of a politician; a bit of a pastor; a bit of a fighter and a bit of a preacher—that is his own estimate of himself and he will be a dull reader indeed who doesn't feel in the end that the bits really do add up to something. They add up, in fact, to a man, who with the support and encouragement of a wife who was herself endowed with the spirit of a pioneer, won the respect, the affection and the loyalty of the by no means easy to capture City of Birmingham.

For the full story of how that happened the reader must go to the book itself. It would be failing in our duty in *Common Ground*, however, if we did not mention its author's close contact with the Birmingham Jewish community which, as he himself acknowledges, "bore fruit not only in personal friendship but in other ways as well." For the Rector and the Rabbi (Dr. A. Cohen) constituted a two man Council of Christians and Jews some years before the national Council was established. Indeed, "the only occasion," he writes, "when I succeeded in bringing the Bishop of Birmingham and the Roman Catholic Archbishop of Birmingham together on one platform was connected with the Jews. It took the Jews to unite the Christians."

Rather to his own, no less than to our surprise, the Birmingham branch of the C.C.J. which was eventually set up never functioned quite so effectively as did some of his other ventures in *ad hoc* co-operation. It may well be that this was due, as the author suggests, to the fact that "the passing of the emergency left people very exhausted" and also that "the Jewish Community in Birmingham is comparatively small . . . and the necessity for a Council is not so obvious." But one is left wondering whether, perhaps, the national Council had failed to make as clear as it ought to have done the fact that its concern was not merely with antisemitism, but with the promotion of Christian-Jewish co-operation in combating all forms of racial and religious intolerance.

That, however, is another matter. For the present it must suffice to say that among the other features likely to commend this book to a circle of readers wider than that of its author's own circle of friends—and that, in all conscience, is wide enough—are his seemingly inexhaustible fund of incidents and anecdotes, and a brief but sympathetically revealing portrait of that most enigmatic figure the late Dr. W. E. Barnes, formerly Bishop of Birmingham.

Altogether, this self-portrait of this self-styled, but surely most friendly of rebels, provides a fascinating and stimulating insight into many aspects of the religious and social problems of this present age in an eminently readable form.

### Harvest of Hate

By Leon Poliakov

(Elek Books, 21s. 0d.)

### The Burnt Offering

By Albrecht Goes

(Gollancz 7s. 6d.)

These two books, each in its own way (and they are very different ways) deal with aspects of the same subject: the fact, the consequences and the implications of Nazi antisemitism.

The first sets out to tell the story of the tragedy from the time of its inception in the minds of Hitler and his earliest associations to its culmination in the extermination of one third of all the Jews in the world at the hands of a host of subordinates some of whom are shown by the documents quoted here to have had at least occasional twinges of conscience.

The book is in no sense "light reading." It is a serious study of documentary evidence, of evidence provided either by the archives of the Nazis themselves which fell into allied hands or by the records of the Nuremberg trial. It will do much, both to counteract a general inclination to forget these well nigh incredible events because we do not care to be reminded of them; and also to disprove the claim so frequently advanced by or on behalf of many German leaders that they really did not know what was happening.

The purpose of the book, however, is not to incite or encourage a spirit of hatred or of condemnation. "My personal conviction" writes Professor Reinhold Niebuhr in a Foreword which he has contributed "is that the tragedy is too enormous to permit us to treat it as a fund for whatever moral lesson we desire to teach. I think one must read it with a contrite sense, transcending all moral lessons, that it was our humanity which was capable under certain historical conditions, of sinking to this inhumanity."

The enormity of the tragedy and the horror of the depths of depravity to which it is possible for men to sink, and some sense of personal involvement in that total human situation—these are the things that affect us most when we turn either to Leon Poliakov's or to other records of this "harvest of hate." But there is another side to the tragedy—a side of which Albrecht Goes most forcefully reminds us in *The Burnt Offering*.

Here we are brought from the general to the particular, from the "official record" to the personal witness, from the folly of hatred to the self-sacrifice of Frau Walker, a very simple, very ordinary person, the wife of a butcher in a German town who, because she cared for people and took but little interest in politics, found

herself officially appointed as "the Jews' butcher" and quite unofficially elevated to the role of friend and helper of the outcast and friendless.

It is a story told with dignity and simplicity, with insight and understanding which must commend it to all save the most insensitive. It is a story told "not to perpetuate hatred but only to raise up a sign in obedience to the eternal sign which commands: Thus far and no further." "Men have forgotten," its author continues, "and indeed one must forget, for how could one go on living if one could not forget? Yet at times there is need of one who remembers. For this is more than ashes in the wind. This is a flame. The world would freeze to death if it were not for this flame."

I have read many books about Nazism, about antisemitism, about the unbelievable and unprecedented tragedy which befell European Jewry in our own day and generation. But I cannot remember any which moved me more deeply; or which seemed to me to come nearer to the heart of the matter than this little book by Albrecht Goes. It is a jewel finely cut in which one may see reflected not only the darker sides of human nature but the very light and love of God himself.

### Demographic Year Book 1955

(United Nations, 50s.)

This is a book for the statistician, or specialist who is concerned with population figures. Its 650 pages of tables analyse the population of the world, and of individual countries, from every conceivable aspect.

### Worship and Wisdom

A selection of prayers and readings for school assemblies

Compiled by Rabbi Dr. J. Rabinowitz  
(Soncino Press, 5s. 0d.)

That Jewish parents should have the right to withdraw their children from school prayers is entirely in accordance with the principle of religious toleration which lies at the heart of this country's educational



system. The exercise of this right, however, may often create a problem for a head teacher whose staff contains no Jewish member. What are the Jewish pupils to do during the school assembly?

To that question this admirable collection of prayers (both in English and in Hebrew) and of readings (chosen both from the Bible and the Rabbinical writings) provides the perfect answer. With this to help him the senior Jewish pupil, on whom in such cases responsibility usually falls, can arrange and conduct a short service which, to quote the Chief Rabbi's Foreword, will help greatly in "directing the hearts and minds of our children in the paths of true service to our Heavenly Father and of informed loyalty to His Divine Law."

But the book is capable of much wider use, for the discerning head teacher might well select occasional prayers and readings from it for the general assembly, and by acknowledging their source do much to help in promoting respect for and understanding of Jewish ways of life and worship.

## Jewish Religious Polemic

By O. S. Rankin

(Edinburgh University Press 18s. 0d.)

Scholastic controversy is known throughout history for its bitterness and frequent pettiness. The wordy warfare once started by a difference of opinion among scholars cannot, it seems, be conducted without recourse to the most violent and uncompromising language which often descends to mere recrimination and personal abuse. But this is an esoteric art which produces as a rule little of interest for the ordinary reader.

A debt of real gratitude is owed to the late Professor Rankin for having written a book describing and reproducing an aspect of such controversy in readable terms. It deals specifically with the problem of Christian-Jewish relations and shows how in four cases (dating from the 2nd century A.D. to the 17th century) religious polemic could be conducted with both vigour and dignity and leave behind it a literature which is not without significance in our own age. The mediums chosen are those of narrative (a fanciful account of the life of Moses), poetry, letters and public debate. Each puts forward an apologia for the Jewish faith and tradition, and attempts to rebut the arguments used by Christian scholars to show that the belief in Jesus as the Messiah has authority in the Old Testament and Talmud.

This book will be of especial interest for those who are working to promote a better understanding between Christians and Jews at the theological level. For it illustrates, among other things, how the whole attitude towards Biblical scholarship has changed. The protagonists in these early and mediaeval disputes were aiming at conversion or resistance to conversion. Their attitude was entirely propagandist and there was little or no attempt to treat the texts scientifically, or from a purely critical standpoint. Yet there is encouragement to be drawn from the fact that in ages of bitter persecution and religious antagonism Jewish scholars were able to publish their views and proclaim their faith in public controversy.

